THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI

September 24
1946

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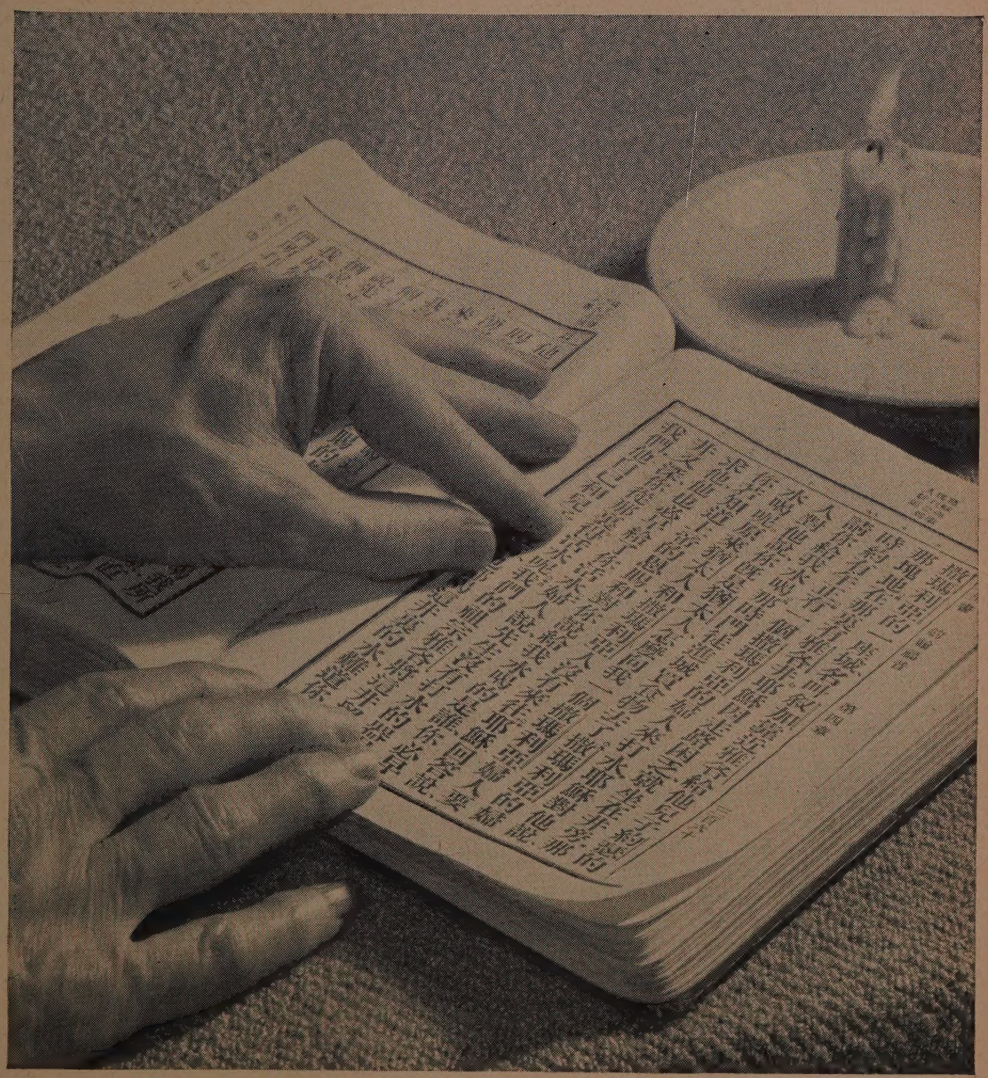


Missionary's Hands

COURTESY AMERICAN BIBLE SOCIETY

Our Synodical Radio Station KFUO will inaugurate a regular weekly Sunday School of the Air, beginning Sunday, Oct. 6, 8:00 to 8:30 A. M., C. S. T.

Mt. Olive Lutheran Church, Milwaukee, Wis., the Rev. H. G. Brueggemann, pastor, is broadcasting its Sunday morning services at 10:30 over Station WEMP. The regular order of worship is followed without any attempt to adapt the service to radio purposes.

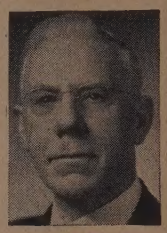
The cover picture, "Missionary's Hands," recently won the first prize award at the New York School of Photography. It was taken by Miss Mary Lucile Saunders and portrays the hands of her father, a retired China missionary of the Southern Baptist Board. The fingers of the left hand point to characters in St. John 4:11 meaning "living water." Miss Saunders is herself a missionary, having just sailed to begin her second term in China.

The Sunday School at Long View Hospital, a State hospital at Cincinnati, Ohio, for the mentally ill, in the course of fourteen years has under God's blessing developed into the largest project of its kind in the State, perhaps in our country. Until the last year or two, when all institutions suffered terribly on account of lack of help, the average attendance stood between 325 and 375 adult patients, nurses, and caretakers, both male and female. Experienced and devoted teachers, drawn from local congregations, have charge of the instruction and receive special preparation for each lesson. Pastor George H. Kase has been the Institutional Missionary in Cincinnati for nearly a quarter of a century. As the volume of the work increased, he was joined by Pastor Alb. A. Fenner.

Since 1937 Executive Secretary of the Illinois Lutheran Child Welfare Association, operating the Lutheran Children's Home at Addison, Ill., Pastor T. Thormahlen has accepted the call to fill the position of Executive Secretary of the Bethlehem Lutheran Children's Home at Staten Island, New York. In spite of trying times, Pastor Thormahlen's nine years at Addison were signally blessed, with the result that the Lutheran Child Welfare Association became recognized as one of the outstanding institutions in the field of child-caring agencies.

Miss Christel Erdmann, a former pupil of the Ev. Lutheran Institute for the Deaf, Detroit, Mich., is returning to the school as a member of the faculty. Miss Erdmann attended the Institute after she had lost her hearing at the age of ten as the result of an attack of spinal meningitis. In spite of her handicap she completed her elementary education at Concordia Lutheran School, Chicago, and graduated from Parker High School of the same city. Both of these schools are for hearing children. Miss Erdmann received her Bachelor of Arts degree in English from Gallaudet College, Washington, D. C., in 1946. Her poem "Reverie at Eventide" this year won the Teegarden Memorial poetry award.

Coincident with the twenty-fifth jubilee of the Institutional Ministry on the Pacific Coast, Pastor Frederick H. Menzel, San Francisco, Calif., celebrated his silver anniversary as its organizer and first full-time worker. Among the gifts which Pastor Menzel received was an artistic hand-lettered Diploma of Honor, presented by some sixty members of the San Quentin Prison Bible Class and Walther League. The work begun by Pastor Menzel in 1921 prospered to such an extent that the institutional field throughout the District and particularly in the San Francisco Bay area is completely served by our Church. Statistics for the twenty-five years show: trips to institutions, 10,455; patient and prisoner visits, 57,211; attendance at services, 232,712; Bibles, books, and tracts distributed, 292,322. Associated with Pastor Menzel for the past three years is Pastor Waldemar Menzel, second full-time worker.

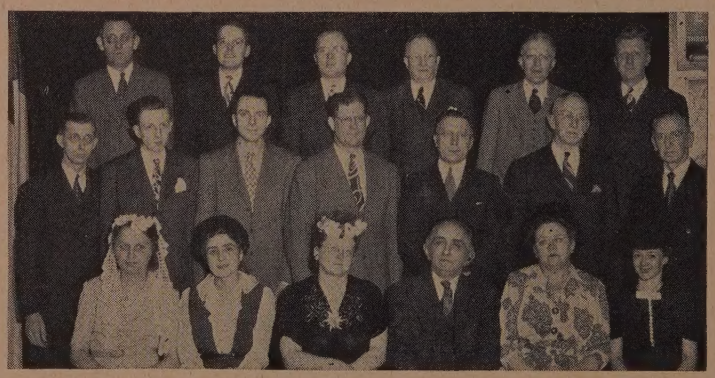


Rev. F. H. Menzel

A thanksgiving service to the glory and praise of God was the object of the reunion of the descendants of Herman Henry Rullman on the farm near Louisville, Ky., purchased by him one hundred years ago. This farm today is owned by his grandchildren and great-grandchildren. In connection with the anniversary a thankoffering was lifted.

Dr. Alexander Heidel of the Oriental Institute of the University of Chicago during the past summer gave a course at the University on the Babylonian and Assyrian inscriptions in their relation to the Old Testament. It was undoubtedly the first time in the history of the University that such a course was given from the Lutheran viewpoint. Among Dr. Heidel's students were four men from the Synodical Conference and three rabbis. One of the latter had planned merely to audit the course, but after a few lectures explained that he was so impressed with the Doctor's defense of the Bible that he decided to take the course for credit. On one occasion he said: "It is fortunate for us that you are here; you are telling us things we did not know." Another rabbi said: "You don't realize what you have done for us students." Three non-Lutheran students asked for permission to copy Dr. Heidel's manuscript.

G. V. S.



Sunday School Teachers at Longview Hospital, Cincinnati, Ohio

Upper row, l. to r.: Geo. Diers, Otto Hessel, D. Barbee, C. Kueffner, Carl Geist, Otto Filter (organist); second row: Harold Graver (chairman), Theo. Hessel, G. Vater, Robert Thiele, Pastor Alb. A. Fenner, Chas. Schlueter, Carl Engelmann; lower row: Norma Amt (secretary), Clara Moellering, Mrs. R. Thiele, Pastor Geo. H. Kase, Mrs. E. Klinkerman, Mrs. D. Barbee. Two teachers, Howard Luehrman and Im. Ziegler, are not on the picture

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THE LUTHERAN Witness

September 24
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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

A Prayer for the Church

The Collect for the Fifteenth Sunday after Trinity is a prayer for the Church. Last Sunday's Collect was similar. In it we asked that God's perpetual mercy might keep the Church. In next Sunday's Collect we pray that His continual pity may cleanse and defend it. Many flaws and weaknesses are found in the Church here. Having been washed in the blood of the Lamb, the Church should be pure, but unfortunately its sanctification is not perfect. False doctrine, man-made ordinances, ungodly living: these are the chief blots upon the Church. In God's justice He ought to disown the Church and cast it from Him. However, we beseech His continual pity not to do so, but to cleanse the Church from evils. And since the real source of the Church's flaws and weaknesses are the work of the devil, we ask God to defend it against his onslaughts. As long as the Church is here on earth, it is militant, it must battle against the world, the flesh, and the devil. Alone it cannot prevail. "Without Thy succor" it cannot continue in safety; so the Church needs the help and grace of God continually. This is indeed a necessary Collect:

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

"Labor of Love"

That is what the Bible calls the work of the laymen in the Church. In the true Church of Jesus Christ, laymen (and that includes Christian women) have always occupied a prominent place. It is natural, of course, that in the Holy Scriptures the clergy, the Prophets, and the Apostles are most often and most emphatically mentioned. They were the ones who rallied, gathered, and led the people, but the laity, some of them very plain, humble men and women, are also mentioned and their labors of love pointed out and praised. We will not stop to mention the many soldiers, governors, rulers, together with many godly women, who are mentioned in the Old Testament. But in the New Testament, Jesus Himself bestowed very high praise upon that godly woman of whom He said: "Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her," Matt. 26:13. Paul also names and praises such men as Onesiphoros, Luke, "the good physician," Aquila and Priscilla, Onesimus, Philemon, and "Mary, who bestowed much labor upon us." Luke in his Book of Acts mentions Cornelius, the soldier, and Lydia, the seller of purple. If there were space, we could go through church history and mention any number of men and women, such as Charlemagne, Ursula Cotta, Anne Steele, William Cowper, and many more.

We were reminded of all this when we read in the bulletin of a congregation a list of names of laymen who devoted much time, energy, and money not only to that congregation of which they were members, but to Synod and to the church at large, serving on committees and boards and holding offices that required time and close attention.

What of it if there are those who do not appreciate all this service? The richest and most generous, the kindest and most trustworthy Master has promised: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," Matt. 10:42.

S.

Stewardship Training Effective

The bulletins of our synodical Districts, one and all, report a considerable increase in the amounts given by our people for Church and charitable purposes. The Stewardship Committee of the North Wisconsin District reports for the fiscal year a sum which it calls "fantastic"—$414,098.48. Considering the fact that the North Wisconsin District is ninth in size, having less than fifty thousand communicants, and considering furthermore that this sum is an increase of nearly $200,000 over the preceding year, "fantastic" is not a term so badly chosen. And while the income of the District was doubled, administrative expense increased only by one fifth. The officers expended exactly $838.94 in administering more than $400,000 in receipts. Compared with the overhead of other church bodies, this indeed is cause for amazement. We find that North Wisconsin has put away more than $128,000 for future needs, about $90,000 being invested in Government Bonds. There is not a trace of self-praise in the committee's report. It ends humbly with the remark: "Again we say: 'The Lord has been good.'"

G.

The Percentage Plan at Work

The Texas District devoted four pages of its Supplement in May to a financial report, recording the remittances of its congregations to all purposes in 1945. Each congregation is listed separately, with its communicant membership, thus permitting the ratio per communicant to be established for each individual item. The congregations are listed by visitation circuits, and the totals for these are also given separately. One of these districts shows a grand total per communicant of $80.72 for the year, an increase from $55.24! Another circuit shows an average per communicant for all of its 23 congregations of $97.51 (against $63.64 the previous year). This circuit includes quite a number of Spanish and Mexican congregations.

We noted these extraordinary figures and addressed the Committee on Stewardship with an inquiry regarding

the underlying causes of this wonderful showing. In reply we were told: "There has been very apparent in the Texas District, at least in certain areas of the District, during the past few years a determination to put into consistent practice *God's Plan* of giving in the stewardship of money, the PERCENTAGE PLAN."

Getting down to details, our informant says: "The plan was first adopted not only in theory but also in practice by a large number of our pastors and teachers. (There are no exact figures, but I dare say that the great majority of our clergy in Texas practice proper proportionate, or percentage, giving.)"

The Texas District at its convention in 1946 formally resolved

"that the members of this convention, pastors, teachers, and laymen, be encouraged to 'prove the sincerity of their love,' by abounding in this grace also (2 Cor. 8:7 ff.), that is, the grace of Christian giving, through proper proportionate, or percentage, giving, thus showing themselves as examples to others, and be it further *resolved*, that the members of this convention, pastors, teachers, and laymen, be encouraged to follow up their good example by preaching, teaching, and speaking up for this plan, *God's plan* of giving, which has proved itself eminently successful wherever it has been followed."

In explanation we are informed that "the plan of percentage giving as being promoted in the Texas District differs from tithing in this, that the former does not hold up the giving of the tithe as the *goal* in Christian giving, but rather as the *starting point*, as the minimum— in truly proportionate, or percentage, giving."

As in other Districts which have shown a more than seasonable improvement in financial receipts, the motive power behind this program of larger giving has been supplied by a few individuals whose imaginations have been taken captive by the possibilities of Gospel admonition as applied to the financial support of the Church. Our Stewardship Secretaries, as well as those pastors and laymen who have read conference and seminar papers on the principles of stewardship, have been in the hands of God the means of bringing about results which, measured by former standards, are indeed "fantastic." Imagine a group of 20 Texas congregations with a grand total of nearly $100 received per year from each communicant member! Imagine North Wisconsin putting away more than $100,000 in American money for the time of need! G.

Best Sermons

The well-known publishers Harper and Brothers have again published a volume which they call *Best Sermons*. They tell us that they have had submitted to them 5,674 sermons in manuscript. From these thousands their editor G. Paul Butler, aided by three advisory committees, selected 52 which they considered the best of the lot. We have carefully scanned the names of the authors of these sermons. Among the names of the authors we find Cardinal Spellman, Msgr. Fulton G. Sheen, Msgr. Ambrose J. Burke, and a few other Roman Catholic clergymen. Representing the Protestant churches we find these prominent names: Bishop G. Bromley Oxnam, Rev. Harry Emerson Fosdick, Rev. John Hugh O'Connell, Rev. Reinhold Niebuhr, and the Rev. Paul Scherer. When reading such a gratuitous appraisal of a hotchpotch of sermons, we should remember that the leaders of the Jews denounced and ridiculed the preaching of the Lord Jesus and said of the common people who heard Him gladly: "These people who knoweth not the Law are accursed," John 7:49. Let us remember that Paul, that most effective preacher, was called a babbler by the Athenians and was pointed to with scorn by many who said that "his presence was weak and his speech contemptible," 2 Cor. 10:10. Luther, that giant of preachers, writers, and leaders, made no impression upon Charles V, who was surprised at Luther's emaciated body and insignificant appearance. He said of Luther: "That fellow would never make a convert of me." But of Jesus we have the assurance that the Stone which the builders refused has become the head Stone of the corner, and of Paul and Luther the history of the Church and of the world has an entirely different story to tell than that of the deluded Athenians and the misguided Charles V.

We do not need Harper and Brothers or Paul Butler or any other man to tell us what are the best sermons. The Bible tells us that all the true prophets, all the effective prophets, all the prophets sent by God, have given witness to Jesus that through His name whosoever believeth in Him shall receive remission of sins, Acts 10:43. The Word which Jesus preached is spirit and power. Of that Word, Peter declares: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you," 1 Pet. 1:23-25. These preachers accomplished great things, and those who preach this Word are still accomplishing great things. A small part of it we may see, but much more will appear in the future. S.

"Give the Gospel a Chance"

It was our privilege to live for more than forty years in the same city with that eminent theologian Dr. F. Pieper. During that time we heard many of his lucid and impressive lectures, addresses, and sayings. One of the sayings which he frequently repeated was: "Give the Gospel a chance!" We are not sure whether he was quoting or whether the saying was original with him. But we were deeply impressed by the value of this saying for every Christian and especially for every worker in the Church. All the successful workers in the Church who really accomplished much good gave the Gospel a chance — either consciously or unconsciously. We are not going to re-write a history of the Gospel's fortune as it made its way in the world. (By the way, that contains another expression of Dr. Pieper's.) For the present we wish to call the attention of everyone in our Church to the wonderful opportunities which God is providing for the Gospel. It definitely becomes our duty to give the Gospel a chance.

True, there are also many adversaries (1 Cor. 16:9), powerful, influential adversaries, but not one of these can successfully fight against the almighty God. The truth is that God is laughing at their fury, Ps. 2:4. That Lord has given also to us "a mouth and wisdom which all our adversaries shall not be able to gainsay nor resist," Luke 21:15. It is time that we call to mind therefore that we have thousands of missionaries in our congregations who are able to use this Word. Moreover, our Publishing House is putting forth the printed Word. It is for all of us to look about, to pray, and to find what our hand can do and then do it with our might. True, everyone may think of some discouraging circumstances which make his specific work difficult, but none of us face difficulties as appalling as those which confronted Paul. These obstacles are to test our faith, to exercise our humility, and to smother our pride, but they are not to crush our love for the work of the Lord nor to dampen our fervent hope of final success.

S.

Sunshine at Sunset

By H. J. BOUMAN, Minneapolis, Minn.

Among the thousands of readers of the LUTHERAN WITNESS there are no doubt many whose gray or white hairs bespeak numerous years. And it is certainly appropriate that the WITNESS should have a word for them, too, a word of encouragement and comfort.

The aged are in need of that. For the years have drawn nigh when they shall say: "I have no pleasure in them" (Eccl. 12:1). Old age has its peculiar problems, worries, and temptations. Let us look at some of them.

Old people often live in their memories. But these memories are not all such as to make them happy. In looking back one sees so many evil things done, so many good things left undone, so many opportunities for good missed. And such memories are apt to make one weary and heavy-laden. What is to be done about this?

King David points the way in the 103d Psalm: "Forget not all His benefits!" Remember that God has provided you with all that you needed for the wants and support of your body and life; that He has guarded and protected you against all dangers these many years. Above all, remember that He has led you to your Savior and through His Word and Sacrament given you forgiveness, life, and salvation; that He has given you His promise: "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). And again: "And even to your old age I am He, and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry and will deliver you" (Is. 46:4). Indeed, "the Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Ps. 103:8). Thus you still have access to the blood of Jesus Christ, the Son of God, "which cleanseth us from all sin" (1 John 1:7). Follow the Apostle Paul, who in view of his sinful past and the power of evil in his body called himself miserable and wretched, yet sought and found comfort in "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Indeed, the Savior has peace for you.

Another thought that may sadden and disturb the aged is this: To relinquish their place at the front of life's battle. The farm which they so lovingly tended, the business they so diligently labored to build, the school they loved to teach, the pulpit from which they proclaimed God's sweet message for so many years, had to be turned over to others. They feel like outworn machinery cast on the scrap pile. The thought of being useless weighs heavily on their minds and brings a shadow of sorrow into their hearts. But, aged friends, do not such thoughts spring from our selfish pride? As Christians we worked not for ourselves but for the glory of the Savior and the welfare of our fellow men. For that reason we cheerfully turned His work over to younger and stronger hands, that the work might not suffer. And as long as God permits us to live, we are not useless and dispensable.

The experience, the wisdom you gained in your long life can still be put to use in the work of the Kingdom of God. The aged Apostle Paul still served the Kingdom with his counsel while confined in prison. He wrote encouraging and comforting letters to congregations and pastors. He did not give way to saddening reflections. Besides, do not forget the mighty influence you are able to exert by your prayers. In Jas. 5:16 we read: "The effectual fervent prayer of a righteous man availeth much"; and Jesus says in Matt. 21:22: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Eternity will reveal how much the prayers of the aged children of God have accomplished. So, banish the thought of being useless!

Finally, old people are often disturbed by the thought that they have no future. Their life seems to be nothing but a dreary waiting for the end. And the end is often slow in coming. There may be much suffering in the last years. The final stretch of life's journey is frequently the hardest, because there is little strength left to carry on.

Now, it is simply not true that old people have no future any more; on the contrary, theirs is a glorious future. A Christian who has journeyed many years is that much closer to the Promised Land. The setting of this life's sun heralds the rising of heaven's glorious sun. You are nearing the gates of Paradise. Then you will be delivered from all evils of body and soul; then you can say good-by forever to this vale of tears; then you can join the company of those who have washed their robes in the blood of the Lamb and sing the praises of the Redeemer on the throne. (Rev. 7:12-17.)

So, lift up your eyes to the city above. Indeed, you have a glorious future. You can say with Paul: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that Day; and not to me only, but unto all them also that love His appearing" (2 Tim. 4:8). You can with joyful expectation wait for the day when your Savior says to you: "Today shalt thou be with Me in Paradise" (Luke 23:43).

So, turn away from what looks dreary and sad and remember: "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2). Should this not convince us that the aged have a glorious future indeed? Yes, there is sunshine at sunset.

Golden Wedding Anniversary

They walked along life's pathway hand in hand.
Thy blessings, Lord, as countless as the sand,
Through fifty years of wedded bliss and love,
Were daily sent them from Thy throne above.

They lived in Thy commands and walked Thy ways.
Thy wondrous peace and blessing crowned their days.
Long life Thou gavest them and joy to see
Their children's children also serving Thee.

They shared alike their poverty and wealth,
Their joys and tears, their sicknesses and health.
In common faith their hearts were joined as one
In mystic sweet communion with Thy Son.

When through great trials of fire their path did lie,
Thy grace, sufficient, was their full supply;
Behind each frowning providence they traced,
Through clouds of gloom, Thy kind and smiling face.

Their wants and fears to Thee were always known,
Their sorrows, griefs, and tears were all Thine own.
In dangers Thou didst guard them from alarms
By stretching forth Thine everlasting arms.

They poured their prayers before Thy throne on high,
And Thou didst hear and grant their humble cry.
Lord, hear them now, as toward Thy throne they bend,
And bless them with Thy love e'en to the end.

At eventide, let Thy light guide them still,
Supply their needs, and their desires fulfill;
Renew their strength, and hear their soul's complaint,
Be ever near to comfort them when faint!

Oh, may they still Thy love and goodness see,
Thy tender kindness ever full and free.
And, in Thy boundless grace and love so blest,
Bring them at last to Thine eternal rest!

(Tunes: "Abide with Me," or, "Savior, Again to Thy Dear Name.")

R. C. REIN

The Tenth Anniversary Meeting of the Fiscal Conference

St. Louis, September 10—11

It is within the memory of men still living that appropriations for mission stations at home and abroad were made in the plenary session of the Synod or of the District. But the work of Synod, under God's grace, grew by leaps and bounds. The number of mission stations went beyond the thousand mark. The supervision of stations had to be referred to boards. The boards made recommendations regarding the subsidy needed for stations or groups of stations. Finally it became impossible for conventions to give attention to details of appropriations for the various kinds of missions or to discuss in open session the monetary needs of each. The financial business of the Synod was referred to the Board of Directors. However, the duties of this board became so heavy and diversified that it was necessary to share them with the so-called Fiscal Conference.

Conference on Mission Program

L. to r.: The Rev. K. Kurth, Secretary for Negro Missions of the Synodical Conference; Dr. F. C. Streufert, Executive Secretary of Missions, Missouri Synod

Through the liberality of Mr. Louis H. Waltke all Visitors of our synodical Districts were enabled to attend a fiscal conference in River Forest in the fall of 1936 to consider the financial situation of Synod in those depression years. The Fiscal Conference has now become a regular institution of Synod. It is composed of the President, the Vice-Presidents, the members of the Synod's Board of Directors, the District Presidents, and one fiscal officer from each District. It meets annually at the call of its chairman "to review and discuss the financial situation of Synod; to fix the synodical budget; to devise ways and means to raise the budget; to suggest improvements in the financial situation of Synod; to help the various Districts to solve their financial problems."

This year's fiscal conference met at Concordia Publishing House, in Saint Louis, Sept. 10—11. Dr. Arthur Brunn of Brooklyn was in the chair, and Dr. Lawrence Meyer kept the minutes. President Herman J. Rippe of the Atlantic District functioned as chaplain. Dr. Behnken made the opening address. The various boards and agencies, in a prospectus of 44 pages, had submitted their budget requirements for 1947.

The report of the Treasurer, Mr. W. H. Schlueter, was generally satisfactory, but a shadow was cast over the bright page by the fact that contributions as of July 31 were 1.5 per cent lower than those covering the same period in 1945, and 11.5 per cent less than the budget of 1946 calls for. It was gratifying to learn how well the assets in the various funds of Synod are safeguarded and how efficiently the funds were administered.

The various boards and agencies reported briefly and presented their requisitions for funds to carry on the Lord's work in 1947. This was done in many cases by representatives attending the conference. Signs of increased activity and forward movement were reflected in requests for more funds in almost every instance for reasons plainly set forth and conscientiously weighed by the conference. The total requisitions amount to $3,063,312.16. In view of the general situation this sum, after long debates, was cut down to $2,900,000, which is still in excess of the 1946 budget by the amount of $150,000. The budget appropriations include $500,000 for Foreign Missions in India, China, the Philippines, and possibly Japan; $148,000 for South American Missions; $400,000 for Home Missions; $150,000 for missions among the Negroes in North America and Africa.

Much time was spent in discussing Synod's one hundredth birthday offering during the coming centennial year. Upon recommendation of the Centennial Gift Collection Committee a thankoffering of $3,500,000 was authorized by the conference. It was proposed that this centennial thankoffering be used in the following manner:

For Radio Missions in Foreign Fields under the direction of Synod's regularly constituted boards and the Lutheran Laymen's League $750,000 (21.4%)

For Foreign Missions, including South America and Japan — primarily for physical expansion usually not adequately covered in regular budget $500,000 (14.3%)

To be retained by Districts for mission expansion, including Church Extension ("Each One Reach One") $1,175,000 (33.5%)

For *Missionary Purposes* $2,425,000

For a fund for subsidizing scholarly research and publications $400,000 (11.4%)

For Synod's Department of Visual Education $125,000 (3.6%)

For purchase by Synod of speech laboratory equipment for training future pastors and teachers $50,000 (1.5%)

For student centers in St. Louis and Springfield $500,000 (14.3%)

For *Educational Purposes* $1,075,000

TOTAL of Centennial Thankoffering Collection $3,500,000

The conference was keenly conscious of the fact that it would take hard work, much consecration, and prayer to carry out this program, but at the same time it felt confident that under God's blessings it can be done. K. K.

A Cappella Choir, Concordia Teachers College, Seward, Nebr.

Did Luther Cause the Peasants' War?

By WILLIAM DALLMANN, Oak Park, Ill.

(EDITORIAL NOTE. — Critics of Martin Luther never fail to stress Luther's directions to the princes of Germany to suppress the Peasants' Revolt, as proof for the proposition that Luther cast his influence on that occasion against popular rights and democracy. The quotations which the untiring industry of Dr. Dallmann here presents from a Roman Catholic source are a convincing reply to such defamers of Martin Luther.)

"The theses affixed to the church of All Saints placed the hammer in the peasants' hands. . . . His new doctrines were to deliver them from the yoke of their superiors. . . . The Mirabeau of the cloisters." Pp. 152, 128, 132, in *Luther*, Vol. II, by the French Catholic Jean Marie Vincent Audin. 2. ed., 1854.

On page 128 he describes the unbearable tyranny of the princes, "and it must not be disguised that the exactions of the priest, his spiritual lord, were often as cruel as those of his spiritual master. . . . Nothing was heard at this time but the wailings of despair: every place resembled Dante's hell.

"Long before Luther, the peasantry had striven to cast off the double yoke of their 'tyrants.'" In 1491, 1492, 1502. Pp. 129, 130.

On pages 134 and 145 he gives the Twelve Articles of the peasants, "drawn up by an able priest, Christopher Schappeler." With these they appealed to Luther, promising to be guided by the Word of God.

Luther answered with his Admonition to the Princes and to the Peasants. On pages 139 and 140 Audin gives Luther's stern and severe words to the princes to repent and to reform. On pages 142—144 he quotes from Luther's friendly, pastoral, hearty warning to his "dear brethren" to keep from murder and robbery. It will do you no good and you resist Jesus Christ. Two wrongs do not make right."

On page 130 he quotes the French Catholic Jules Micheleti, "They applied to themselves what was not said for them." That is, they dragged "The Liberty of the Christian Man" into the mire of secular politics and economics.

On page 137: "It had ceased to be directed by mere peasants: the priest came to lead the masses. Muenzer, the chief of the rebels, was in Thuringia, preaching through the country from morning to night the deliverance of Israel. He said that the poetic Christ of Luther — the Christ of love and mercy — had served his time; that the true Christ had come, who desired that the weeds should be plucked out of the fields . . . all property common. . . . At 'em, at 'em, at 'em! Let not the blood get cold on the blades of your swords!" "Like another Satan." P. 141.

On pages 140 and 141: "A Catholic renegade, a Praemonstratensian monk, dealing with the Lord, who reveals to him his pleasure in dreams, Phiffer does not seek for his inspiration in the Bible; he narrates the marvels of his slumbers, and this narrative rouses the multitude.

"'I saw a vast swarm of rats, who rushed into a barn to devour the grain! Princes, you are the rats who oppress us; nobles, you are the rats who devour us. . . . To your tents, O Israel! Now is the day of battle. . . . A rich booty waits us, which we shall carry to the feet of the prophet [Pfeiffer], who will apportion it faithfully among his disciples.'"

P. 153. In the monastery of Erbach there were eighty-eight hogsheads of wine, nearly all of it emptied by the peasants, we are told by Cochlaeus.

Seven cities were dismantled, a thousand religious [nomadic] houses razed, three hundred churches burned, and immense treasures of painting, sculpture, stained glass, and engravings destroyed.

In the Palatinate 4,000 peasants were slain, in Hesse 6,000, in Wuertemberg 8,000, in Alsace and Lorraine 26,000; Cochlaeus puts the number at 150,000.

"If the peasants had triumphed, Germany would have become chaos; literature, arts, poetry, morals, dogmas, and authority would have perished in the same storm. The rebellion which proceeded from Luther was a disobedient child; but, at all events, her father knew how to punish her" — writes this Roman Catholic.

Balaam came to curse, and he had to bless: Audin set out to prove Luther the cause of the Peasants' War, and he proves Luther was the savior of Germany.

The Lutheran Layman in Action

By A. H. A. LOEBER, Detroit, Mich.

(This paper was prepared for, and read at, the meeting on November 11, 1945, of the two Detroit Visitorial Circuits of the English District. It was also read at the meeting of the voting members of Messiah Church, Detroit, on January 21, 1946, and was ordered printed in pamphlet form.)

3. EACH ACCORDING TO HIS ABILITY

In our congregations we have men and women varying greatly in the nature of their experiences, their training, their occupation, their education, their skills, their aptitudes, their mechanical abilities, their professional knowledge, etc. This is not a matter to be deplored, but rather one over which we should rejoice. As the various shapes, sizes, and functions of the members of the human body fit them to perform their particular service, so that all these members, doing that for which they have been fitted by the wise Creator, serve the welfare of the whole body, so the many members in a congregation, so very different from each other, can contribute something, each in his own way, to serve the Church; and if each will function and do this consistently and efficiently, the whole body of Christ will be served and the congregation will be an efficient instrument in the hand of the Holy Spirit of God to build the kingdom of the Redeemer. Let none shirk; let each one work!

We list a number of activities in which lay people can engage in the congregation, but we make no claim that the list even begins to approach completeness. A body of voting members is necessary, a set of officers is required, standing committees are needed, from time to time special committees must be appointed to handle a particular matter; all this offers a large opportunity for service. Some serve in order to preserve proper order in the services in God's house; others receive, record, and disburse the moneys of the congregation which people as stewards have brought to further the Church's work; again, others keep the congregational property in good repair and guard its assets. Some act as sponsors for Junior groups. Persons having at least some knowledge of music and a fair singing voice can do much through membership in the choir to beautify the church service and to create and to preserve a truly devotional atmosphere in that sacred hour when the Spirit of God would work so importantly in human hearts.

Anyone possessing the necessary knowledge, personality, and aptitude for teaching should by all means seek to become a teacher in the Sunday school — a work in which he labors in a most blessed capacity to the glory of God and the spiritual and eternal welfare of his pupils, for which the latter often will call him blessed many, many years later.

In the matters thus far mentioned the layman serves in what might be called an organizational effort. To this can be added, should be added, some activity that could be termed unorganized individual effort, performed by the church member on his own initiative and as an individual. Every member ought to consider himself a standing committee of one who Sunday after Sunday seeks to detect the stranger in the service and endeavors to reach him before he leaves, for the purpose of greeting him and extending a welcome to him, so that he may be made to feel at home at church and be the more inclined to come again, and thus again come under the influence of the holy Gospel, God's power unto his salvation. The man and woman belonging to the congregation should also try to extend a particularly warm word of welcome to a fellow member who had begun to drift and had not been seen in church for a long time, but now happily once more is among the worshipers; the right word spoken to such a person in the right way may mean much to draw him back or to draw him closer to his Savior.

Whatever other activities the layman or woman participates in in his church, whether these be few or many, I think there is one activity from which no one should permit himself to be barred either by indifference or fear or shame or anything else, and that is doing personal mission work, the effort to bring people, old and young, children or adults, out of the kingdom of Satan into the kingdom of Christ, that they might be at peace with their Maker, saved from hell, saved for heaven.

Lutheran Welfare Councils

By EDGAR WITTE, Chicago, Ill.

The LUTHERAN WITNESS from time to time has carried announcements of the organization of Lutheran Welfare Councils and federations in various sections of the country. Included in the list are the Lutheran Welfare Council of New York City, the Lutheran Charities of Chicago, the Associated Lutheran Welfare of the State of Washington, the Lutheran Welfare Council of Ohio, the Lutheran Council of the Niagara Frontier, and the proposed Nebraska Lutheran Welfare Council.

What is the significance of this development? While the growing awareness of certain mutual interests on the part of the Lutheran synodical bodies in America has undoubtedly been helpful in bringing about a closer co-ordination of Lutheran welfare work, it is well to keep in mind that the formation of Lutheran welfare councils is part of a nation-wide community-organization undertaking rather than related to the current efforts to bring about Lutheran unity. Indeed, it may be said these councils have become necessary because of the organization of the Lutheran Church in America in autonomous synodical bodies. If we wish to cite analogies, we shall find them in the Conference of Lutheran Editors, the Conference of Lutheran Professors, and in the co-operative arrangements undertaken to conduct Lutheran service centers and religious work among prisoners of war. In a word, the Lutheran Welfare Councils, coming into being in all sections of the country, are projects in "co-operation in externals."

While the movement has been going forward at an accelerated pace during the past few years, it is not of recent origin. The New York Lutheran Welfare Council was organized in 1933, and the Lutheran Charities of Chicago came into being in 1936 and was incorporated in 1939. Thus it is well past the experimental stage. That it has proved itself and is spreading is eloquent testimony that in the welfare field our Lutheran groups have the same motivation, the same philosophy of Christian welfare work, and similar objectives.

In the main the chief objectives of Lutheran Welfare Councils are:

1. To better relate the welfare needs of our people to the welfare resources of church, voluntary, and governmental agencies.

2. To present a united Lutheran welfare front in dealing with the community and the State and thus secure recognition of Lutheran interests and provision for the needs of our people.

3. To prevent overlapping of effort and duplication of services.

4. To provide common services and machinery for joint effort in the welfare field, public relations, and publicity.

5. To improve standards of work and increase effectiveness of individual agencies.

Although the objectives of the various Lutheran Welfare Councils are similar, their structure, and to some extent their functions, vary from area to area. In each case the type of organization and the kind of work undertaken are determined by local needs and conditions. The Lutheran Charities of Chicago, for example, is essentially a federation of Lutheran welfare agencies and is an integral part of the community welfare organization. The Associated Lutheran Welfare of Washington is a society of individuals and is a functioning as well as a co-ordinating agency. The New York Lutheran Welfare Council is an association of congregations — churches of all synods holding membership — as well as a federation of agencies. The local situation dictates the form of the organization.

It is becoming increasingly apparent that in our larger urban centers some form of co-operative organization between our Lutheran welfare agencies must be brought into being if we are to maintain our work in the light of recent developments in public and private social work. There are two dominant trends in the welfare field today. The first is the rapid expansion of public welfare, with the certain development of strong centralization, on the national level, in a welfare department with cabinet rank and, on the State level, in strong State welfare departments. The second is the desire on the part of leaders in the community chests and councils of social agencies to concentrate all private welfare work in large non-sectarian social agencies. Some have frankly expressed their opinion that the Church has no place in modern social work. We disagree. If the objective of social welfare work — as all authorities agree — is the development of human personality to the highest degree of which it is capable, religion must play a part. Personality cannot be developed without serving spiritual needs. "The soul of charity is charity for the soul." But if present trends continue, we face the possibility of having crushed between the upper millstone of public welfare and the nether millstone of organized private social work the welfare agencies of the Church, which alone can supply the "one thing needful."

Thus it is neither a fad nor the impatience of church welfare workers which are leading to the formation of Lutheran welfare councils. Rather it is the realization that we must join forces or perish, that we must mobilize now to maintain our common interest, and that the welfare of our people requires a co-ordinated program.

California Sunrise
St. John's Church, Oxnard

Light Through the Gospel

(Our work among the blind is supervised by the same board which is in charge of our work among the deaf. Rev. O. C. Schroeder of 1648 E. 85th Street, Chicago 17, Ill., is manager and librarian for the Lutheran Library for the Blind.)

It is indeed a great tragedy to go through life without sight. Dr. Martin Luther says in his beautiful explanation of the first article of the Apostles' Creed: "God has given me my eyes . . . and all my senses, for which it is my duty to thank and praise, to serve and obey Him."

Missionary
O. C. Schroeder

To give spiritual sight to thousands of the physically sightless, we send two magazines, also Bible Histories, Catechisms, hymnals, prayer books, and other books from our 700-volume library.

In 1923 Synod, in session at Fort Wayne, referred the matter of literature for the blind to the Board of Missions to the Deaf. In 1926 it was resolved to print literature for the blind.

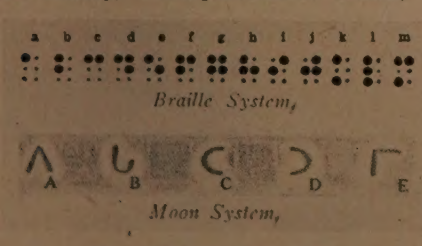
The first issue of the *Lutheran Messenger*, a Braille magazine, appeared in January, 1927, and the first copy of our Moon-type magazine was printed in February, 1928. About 60% of the blind lose their sight in adult life, too late to attend schools where the Braille system is taught.

In 1928 the German Braille *Bote* received a joyful welcome from blind in the entire German-speaking world. Due to the recent war, its publication was discontinued. Our Board of Missions, however, is again planning to print German Braille literature.

In the past nineteen years God has blessed our work among the blind abundantly. By means of our literature and an extensive correspondence we have made Christ known to many blind throughout the world.

A steady stream of communications from the blind and their friends continue to reach our office. The readers of our literature are deeply grateful for our publications. The following letter may serve as typical of the thousands received: "I keep my *Lutheran Heralds* and use them for Sunday reading. There are always good things in them; they are wells of living water. My life has been one of great suffering and affliction; yet I remain cheerful. That is the proof of the reality of the comfort of God's Word and sustaining love in our suffering lives. It carries me over every barrier."

We serve the blind in all the States of our country, in the provinces of Canada, in England, Scotland, Ireland, Australia, New Zealand, the West Indies, the Philippines, the Fiji Islands, South Africa, China, Egypt, Palestine, India, Syria, Iceland, Greece, Italy, and other countries.



Two Systems of Raised Type
Used by the Blind

Thus, for nineteen years our Church has helped to bear the burdens also of the blind and the deaf-blind. It need no longer be said that while we sing, they weep, while we rejoice, they sorrow. The knowledge of the love of God in Christ Jesus has changed also their darkest hours into times of joy and beauty.

You, too, should have a part in this work. Bring the blind with you to your church services and write to us for literature in embossed type.

Chicago, Ill. O. C. SCHROEDER

Intolerance

"Love One Another"

EDITORIAL NOTE. — This article has been checked against the original in *Tiempo*, and the translator's work has been found correct in every detail, including the heading.

On Wednesday, July 31, two agents of the Federal Judicial Police, Marcos Fernández Ocaña and Leopoldo Arenas Díaz, were sent to San Felipe de Santiago, Mexico. They had been sent there to investigate acts of religious intolerance that had been committed throughout that vicinity by Catholic fanaticism. They were accompanied by two evangelists, Francisco Vázquez and Cesáreo Antonino, who were to appear on a case dealing with the same matter.

The news of the arrival of those four persons provoked the alarm of the parish priest and the mayor, Pedro Juárez, both accomplices in the reported acts. These two men decided to give the visitors "a worthy reception." For this purpose they gathered together the people of the town, most of them indigenous, and served them liquor until they were drunk. In short, when the agents arrived at the town square, Pedro Juárez, wheedlingly, led them to the city hall. There they were tied and then mercilessly tortured.

Marcos Fernández Ocaña was tortured most fiendishly. His hairy skin was wrested from the body with a "machete," and, while he was still alive, his eyes were plucked out with a nail. Then his ears were clipped, some teeth loosened with stone blows, and his body clubbed until his bones were broken. After he was dead, flesh was sliced off from his gluteal region and thrown to the dogs.

Leopoldo Arenaz Díaz was not killed. The fanaticism of one of the criminals was inferior to his greed. "His horse and his gun in exchange for his life," he said. But this did not prevent this other agent from being beaten also.

The two evangelists, their ears clipped, bones broken, and in a state of agony, also escaped death. The desire to prolong as much as possible the torture of the Protestants permitted the federal troops to arrive — Thursday at noon of the 1st of August — to rescue the victims.

Archbishop Luis María Martínez rebuked the acts "with a slight shaking of the head," according to *Prensa Gráfica* of Saturday, August 3. He said: "I believe that the work carried on by Protestants in Mexico favors the Communists who are trying to introduce their theories in this country." But in the Sunday papers the archbishop corrected *Prensa Gráfica*, denying that he had said those words. "The Catholic faith is defended and propagated," he said, "by prayer, instruction, and good example."

There were four contributing factors — according to close observers — to the bloody acts of San Felipe de Santiago:

1. The criminal instigation of the priests.
2. The active campaign which the Sinarquists are carrying out against the Protestants.
3. The confessional attitude of some public servants who obey the orders of the Roman Catholic priests.
4. And, above all, the complete lack of punishment for all such previous crimes, over a thousand times reported in the last three years.

From *Tiempo** of Mexico City, August 9, 1946, pp. 6—7, translated by Rev. A. Melendez

From a Pocket Notebook

The professors' conference endorsed the proposition of adding one year to the ministerial course, and the Kansas District at its meeting of this summer requests Synod to establish a Synodical Institute for Postgraduate Study and Research. . . . If our Synod has ever erred by acting with haste, it is not a matter of record. Our mistakes have been made by postponing action when the situation demanded it — as evidenced by later events. . . . A false application of Luke 14:28 has sometimes checked enthusiasm and retarded progress. The burden of the parable is not "count the cost, and refrain!" but "count the cost, and then go ahead!" . . . At Houston, Tex., Mr. C. J. Giese has opened a Lutheran Bookstore (at 2516 White Oak Drive), which will handle the stock of Concordia Publishing House and other Lutheran publishing houses. . . . Starting in an Eastern District parish paper, the following "Satan's Bromides," as heard in church meetings, are making the rounds: "1. Our poor people are doing all they can financially. 2. We had better go easy, because there is a lot of talk around. 3. The people are used to the old way. 4. I move the matter be tabled. 5. Perhaps when things pick up, we can move ahead." Someone ought to be able to keep the sacred number seven. . . . At La Grange, Ill., three children of the John Staren family attend St. John's School. Mr. Staren writes an appreciative letter and includes a check for $1,000 for equipping a classroom. . . . *The Apostle Peter*, by W. H. Griffith Thomas, has just been published by Eerdmans, Grand Rapids ($2.50). Full of good material for private study and Bible class work. It contains comment on all the recorded incidents in Peter's life and a commentary on his Letters. . . . The Board of Directors of the Southern California District has on District authorization purchased a building at 5146 East Olympic Blvd., Los Angeles 26, for a permanent District office building. . . . "The Faith Lutheran Church of Los Angeles, Calif., has entered into its budget for 1946 an item of $1,200.00 for war relief and suffering" — A. D. Huelle. . . . First Lutheran School at Fort Smith publishes an annual by off-set press with excellent photographs of the pupils

* *Tiempo* is the Mexican (Spanish) counterpart of *Time* magazine in the United States but in no way connected with it. — A. M.

from kindergarten to junior high. . . . Also from Fort Smith comes a mimeographed wedding service which the pastor (the Rev. A. H. Schleef) presents to those who desire a church wedding. They don't take pictures of the ceremony at First Lutheran Church, for one thing. And the singing of "Oh, Promise Me," "I Love You Truly," and "Because" is *out*. . . . We salute Eleanor Edewaard, editor of *Gui-don* yearbook of Trinity Lutheran School at Fort Lauderdale, Fla. Whenever we feel a bit in the glooms, we think of the work of Pastor and Mrs. Gibson and their staff for the parish school in Fort Lauderdale — now grammar school plus junior-senior high. . . . In the Central District our synodical subscription list has climbed to 22,993, a gain of more than 2,000 over last year. Business Manager Harry Behning reports fine co-operation from pastors and congregations. . . . The North Wisconsin District is noted for the way it has of holding on to missions once started. This is no trick when missionaries and people have the spirit shown at Kaukauna. The missionary lives with his family in one room at a hotel (no plumbing), and the congregation has been moving from a congregational church building to a lodge hall, then to a Legion hall. Yet missionary and people report that "the future in Kaukauna is not merely assured, but promises exceedingly well." . . . "A committee on young people's work should be part of every congregation's setup, and it should assume a place of equal importance with all the other committees and boards of the congregation." —North Wisconsin *Messenger*. . . . At Hickory, N. C., the Rev. L. Rittmann prints a two-column ad, 18 inches high, announcing his new membership class (including four motion picture features), mailed 500 personal cards, and announced the lectures over the radio. For the first lecture at Christ Church 200 turned out, 50 non-Lutherans. . . . "District Gets Black Eye as L. S. V. Flops" is the heading of a full column article, in which a Walther League Christian Knowledge chairman tells his societies through the district bulletin what complete lack of co-operation the societies of the district had shown for the "most important thing the Walther League has ever undertaken." We shall not mention the district (which probably has not been more guilty than some others), but highly commend the C. K. chairman for his courage. . . . No one knows what the Atlantic is in a storm unless you've seen it. No one knows what the western prairies — Kansas, Nebraska, Oklahoma, the Dakotas, Wyoming — look like unless you have seen their limitless horizons. We may not have a Roelvaag to give us a Missouri Synod *Giants in the Earth* (describing life of Norwegian settlers in the Dakotas in the '70's), but a great story is awaiting its author. . . . "As always, the LUTHERAN WITNESS is just full of fine articles. When we read the second article, we thought, 'Now, here is an article to which you have to call special attention.' As we read on, we thought the same about each article. So we say, 'Read your WITNESS from cover to cover — and then start over. And be sure to take notice of the fine series of tracts offered on the last page.'" Which leads us to repeat — while we are editorially responsible for the last page, we neither supply any material nor suggest titles to be announced by the publisher.

G.

Oh, Look Beyond the Stars!

Oh, look beyond the graying skies for strength!
God is our Stay!
We bend like straws under the load at length
Upon life's way.

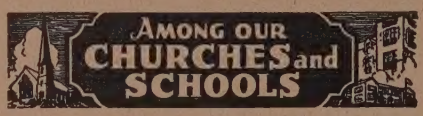
Oh, look beyond the wind-tossed clouds for peace,
Where, God knows best,
The storms of life and strife shall ever cease.
Here is no rest.

Oh, look beyond the snow-capped heights for help!
God reigns on high!
We sink into the depths, like rafts in kelp,
To break and die!

Oh, look beyond the stars for lasting hope!
Is God not there?
Like shadows vanish things within life's scope,
They bring despair!

Oh, look beyond the inky night for light!
God is our Ray
Of hope in life, in death, until that bright
Eternal Day!

MARTIN C. HEINECKE



Atlantic District Convention

The Atlantic District came into existence just forty years ago through the division of the old Eastern District. The twenty-seventh convention of the Atlantic District was held at Concordia College, Bronxville, June 24 to 27. The theme of the convention might be expressed in the one word "Missions."

President H. J. Rippe in his opening address stressed our responsibility in this respect and God's promise of success. Vice-President H. Harms, representing Dr. J. W. Behnken, in his sermon and presentation of the work of Synod could not help enlarging on missions. The theme of missions was further emphasized by the report of the Rev. Louis Henze, Executive Secretary of Missions in the Atlantic District. About twenty per cent of the population of the United States lives in this territory, making it but natural that much of Synod's Home Mission money should be spent here. The District has also organized its own mission work among the Negroes in New York City, which centers in the church and parish hall of Old St. Matthew's and is under the very able leadership of Pastor Clemens Sabourin. Unusual conditions make it possible for us to reach especially a large number of children in this field. The convention was highly interested in the report of Candidate George Shibata, a graduate of St. Louis, on the work among his own people, the Japanese, at Seabrook, N. J. Mr. Shibata is anxious to continue his work in his homeland. Dr. H. Nau, president of our Greensboro college, urged the importance of training Negroes for the ministry and the teaching profession, but placed special emphasis on our responsibility to the 350 million Mohammedans in the world. The convention resolved to ask Synod to support the recently established organization for the advancement of mission work among the Mohammedans. The convention gave its full attention to the report of the Rev. Ed. H. Buchheimer of Detroit on the "Each One Reach One" movement and to the news of the work among the Chinese in New York, headed by Pastor L. T. Buchheimer. Pastor A. W. Brustat, the District Secretary of Christian Education, showed that the training of our youth in Christian elementary and high schools is a tried method of doing real mission work. New schools are being opened this fall within the District. Pastor Floyd Possehl, in charge of the work among the deaf in our District, reported that his people are now gathering funds for a church building of their own. Missionary Duncan Stevenson, on furlough from India, reported that it is necessary to train more native missionaries there. Col. Martin Poch, now of the Chief of Chaplains Office in Washington, D. C., gave an interesting account of his experiences with the Army in Japan and the promising prospects for Christian work among the Japanese people.

President Arthur J. Doege reported that the enrollment in the Bronxville school has outgrown its present rooming facilities and that another dormitory must soon be erected. Prof. Oswald Hoffmann of Bronxville presented an essay on "The Humiliation and Exaltation of Christ" in a most interesting manner. Pastor J. W. Leinninger was the preacher at the Communion service, and Pastor F. W. Abel delivered the memorial sermon for Pastors Wm. Schmidt and Stephen Frey, who were called home since the last convention. Vice-President Harms urged pastors and congregations to study the Doctrinal Affirmation prayerfully and carefully before the centennial convention of Synod in July, 1947.

A. W. CLAUSING

Silver Anniversary Convention of the Colorado District

The twenty-fifth anniversary of the Colorado District was observed in its eighteenth convention at Brighton, Colo., Aug. 6-9. The convention was opened with an anniversary service, conducted by Dr. E. J. Friedrich, President of the District and superintendent of the Lutheran Sanatorium at Wheat Ridge. In various reports recognition was given to Almighty God for

the twenty-five years of blessings, and will be given in a tangible way through a $50,000 thankoffering to be gathered for the Church Extension Fund. The Rev. C. A. Gieseler read a paper on the "History of the Colorado District." In order to preserve the oft-forgotten and easily lost history, a District Historical Society is to be formed. A film depicting various scenes of a historical nature was shown and was received with enthusiasm. A memorial service, commemorating the faithful services of the sainted Rev. F. W. Obermeier, Rev. Theo. Evers, and Mr. O. Hiller, one-time treasurer, was conducted by the first President of the District, the Rev. O. Luessenhop.

The proposed student chapel at Boulder, home of Colorado University, aroused considerable discussion. An appropriation of $12,000 over and above the previous subsidy was granted for this project, and a loan of about $14,000 to Grace Congregation at Boulder was endorsed, making it a total of approximately $30,000.

Social welfare work in the District received impetus through the report of the committee working on this project. This committee was encouraged to continue its work and to organize a social agency, and to explore the possibility of combining its efforts with those of other Lutheran bodies.

Progress in mission work was very much in evidence. The Mission Board was requested to investigate the possibility of work among the Japanese, the Spanish Americans, and the Negroes in the Rocky Mountain region.

The Board for Parish Education was enlarged to include the Board for Young People's Work and augmented by an additional pastor. The various phases of Christian education will be divided among the various members of the Board under the able chairmanship of the Rev. R. A. Hingst. A new circuit was formed by the division of two previously existing circuits.

Dr. Theo. Hoyer of Concordia Seminary read a paper on "Church and State." The Rev. H. Harms represented Dr. J. Behnken and brought the work and the needs of Synod to the attention of the convention. He also preached the convention sermon.

THEO. SCHABACKER

Boulder, Colo.

Iowa District East Convention

The tenth anniversary convention of the Iowa District East was held at the place of its birth, Immanuel Lutheran Church, Waterloo, from Aug. 12 to 15, with 180 registered pastors, teachers, and lay delegates in attendance. In the opening service the Rev. Herman Harms, the First Vice-President of Synod, delivered the sermon and the Rev. P. W. Happel the confessional address. The Rev. W. D. Oetting, pastor of Immanuel Congregation, served as liturgist.

President Carl Hesse in his opening address took recognition of the District's anniversary and on the basis of Ps. 103:1-2 encouraged the convention to render thanks and praise to God for the bountiful blessings bestowed during the past decade.

The Rev. H. Harms, representing Dr. J. W. Behnken, President of Synod, reported to the convention items of interest with regard to the work of the church at large and outlined the major proposals to come before the centennial convention of Synod in July of 1947. The convention essay, "The Lutheran Congregation," which produced much fruitful discussion, was ably prepared and delivered by the Rev. George Perlich of State Center. On Tuesday afternoon a special educational service was conducted, in which the Rev. Fred H. Ilten of Marshalltown delivered the sermon, which was based on the Great Commission, Matt. 28:19-20.

A Century-Old Rural Church Can Still Grow

St. John's Ev. Lutheran Church, two miles south of Lanesville, Ind., celebrated its centennial August 11. On July 31 nine adults were confirmed, of whom four also received the Sacrament of Holy Baptism. The picture shows Pastor Omar F. J. Rau in the rear left

Seven new pastors, four teachers, and one congregation were received into membership at the convention. A detailed report given by the Mission's Committee revealed that the District is now subsidizing 26 congregations and 2 schools. The convention was happy to note that two congregations had become self-supporting and that several new fields of work are under consideration. Pastor John Bertram reported on Home Missions, and the Rev. E. H. Schmidt, representing Synod's Home Missions Board, spoke in behalf of the new mission program.

The District resolved to continue its efforts to raise the necessary funds for the erection of a chapel and student center at Iowa State Teachers' College at Cedar Falls and empowered the Board to complete the project; it further resolved that, together with Iowa District West, it respectfully present a Lutheran chair of religion to the School of Religion of the State University of Iowa. The man in charge of this chair would be our student pastor at the University, the Rev. J. Choitz.

The following visitors at the convention spoke in behalf of various causes: the Rev. Wm. Krueger, Valparaiso University; Superintendent W. H. Becker, Lutheran Home-Finding Society at Fort Dodge; the Rev. Paul Barth, Radio Station KFUO; Prof. L. Blankenbuehler, Concordia Publishing House; Prof. Walter Wolbrecht, Concordia Teachers College at Seward, Nebr.

The convention was closed on Thursday afternoon with a devotional address by President Hesse and was judged the most comfortable and pleasant in the history of the District by both pastors and delegates.

WILLIAM H. ILTEN

Michigan District Convention

"If all the delegates, pastors, and teachers here present had convened only for the purpose of hearing this paper, the effort would have been worth while." That was the sentiment expressed by Dr. Henry Grueber, Vice-President of Synod, at the conclusion of the reading of the paper "Luther's Small Catechism," by Rev. Louis Koehler, Detroit, at the convention of the Michigan District, held in historic Saint Lorenz Church at Frankenmuth, June 17—20. "Endeavoring to Keep the Unity of the Spirit in the Bond of Peace" was the title to a second essay, read by Rev. Lawson Knight of Saginaw, showing the early attempts among Synods of America to get together. Highly informative, this essay furnishes interesting material to those working and praying for Lutheran Union today.

In the opening service Dr. Grueber delivered the sermon on "The Power of the Gospel of Christ," and during the convention he forcibly told us of the work of Synod in its far-flung educational, missionary, and literary program. President Zeile had before him, to discuss and decide on the important matters concerning the District's work, upwards of 500 lay, teacher, and pastoral delegates. The District now numbers, the President said in his opening address, 229 congregations, 85,425 communicants, 95 day schools, 235 teachers. During the course of the convention Mr. Roth and Mr. Haack, Superintendent and Assistant Superintendent of Schools, gave reports on parish education in the District. Three new schools were established during 1945—1946, and three more schools will start this fall. Fourteen new classrooms were added to existing schools during the past year, and six new ones

Mount Clemens, Mich., Membership Class
It was a family affair

Front row: Bryce Beversdorf, Mrs. Hans Schaefer, Mrs. Dale Hummel, Mrs. Arthur Geschwind, Henry J. Ruehle, Jr. In each case the spouse, though a member already, attended the class sessions, too. Pastor Wilfred J. Junke behind the one unmarried member

will begin this fall. The convention empowered the District Board of Education to call a third man to the Office of Parish Education, who shall have supervision of the part-time agencies of Christian Education.

The matter of District missions was presented by Pastor E. T. Bernthal, Executive Director, and Rev. Paul Gold, chairman of the Mission Board. Several new missions were begun and are now flourishing, particularly in the Detroit area. Especially encouraging was the knowledge that additional manpower has been made available in the institutional mission program, led by the Rev. Werner Kuntz, under the Lutheran Service Federation, inaugurated a year ago. The Rev. E. Kuehnert has been called to the Saginaw area. The convention was occupied for some time by the needs of a new chapel on the university campus at Ann Arbor. A decision was made to raise the necessary funds to erect such a chapel at the cost of about $100,000. Rev. Krahnke, chairman of the Church Extension Fund, showed that the District is now operating with a fund of $1,000,000. On Tuesday evening of the convention the Rev. E. T. Bernthal led a special laymen's meeting emphasizing the "Each One Reach One" program of missions.

Reports on the finances of the District were made by Stewardship Secretary A. P. Marutz. During the past year the District collected well over $1,000,000 for the work of the Church. A special gathering of a social nature was held to honor the 25 years of service of Mr. E. J. Geyer of Saginaw as Treasurer of the District. In the special convention service the Rev. A. F. Bernthal, Saginaw, delivered the sermon, and at this service, also, the Rev. Herbert Fehner of Monroe was inducted into office as Second Vice-President. The convention also took note of the fact that Rev. Herman Mayer of Bay City, First Vice-President and for many years active worker in the District, would soon leave the District to serve Synod at large.

With brief devotions, conducted by the Rev. Ph. Schroeder, Lansing, the 69th Convention of the Michigan District adjourned. A. W. Born

Intersynodical Conferences in Northwest Iowa

Intersynodical conferences between pastors of the American Lutheran Church and the Missouri Synod have been held in Northwest Iowa once a year, and sometimes two and three times a year, since June 20, 1939. The conferences have been held alternately in congregations belonging to the two synods. They have been attended by from twenty-five to forty-five pastors. The meetings during the first five years were opened with Scripture reading and silent prayer. Since May, 1944, the host pastor of the conference has opened the meetings with a brief devotional service, which included a prayer for God's guidance. During the six-year period, twenty-three conference papers have been read and thoroughly discussed. The following subjects were treated: *"Sola Scriptura"; "Sola Fide"; "Sola Gratia"*; "The Election of Grace"; "To What Extent Is a Synod Responsible for the Doctrines and Practices of the Larger Church Group with Which It is Affiliated?"; "Does the Doctrine of the Inerrancy of the Scripture Demand Full Acceptance of All of Its Statements Concerning History, Geography, Science, etc.?"; "What Is Unionism?"; "Open Questions"; "The Lodge"; "Conversion"; "Are the Means of Grace the Visible Side of the Invisible Church?"; "Our Present Status"; "What Still Keeps Us Apart?"; "Who Is the Antichrist?"; "Objective and Subjective Justification"; "Selective Church Fellowship"; "Resurrection of the Martyrs"; "Conversion of the Jews"; "Creation"; "Millennium"; "Clarification of the Statement by the American Lutheran Church at Its Sandusky Convention: 'Viewed in the Light of Our Declaration' "; "The Doctrine of Sunday."

These papers were prepared and delivered by pastors of both synodical groups. They were freely and frankly discussed, but the relationship between the pastors always remained most cordial. Quite a number of differences of opinion were voiced in the free discussion of these topics, but in the end the conference was always able to come to an agreement on the basis of the Scripture. We believe that God has used these conferences to lead us far on the road that leads to doctrinal unity. Further biennial conferences are planned. We are convinced that only in this manner can that unity in the faith be achieved which is a prerequisite for altar and pulpit fellowship.

The foregoing report was prepared for publication in the official church papers of the American Lutheran Church and of our own Synod by a committee appointed by the Intersynodical Conference. The report was read to, and accepted by, the Conference before being sent on its way. The drafting committee consisted of the undersigned and the Rev. George Beyer of the American Lutheran Church. A. C. Weber

Another Interracial Church Dedicated in St. Louis

In the presence of more than 500 people the Church of the Transfiguration on Biddle and Eighteenth Streets in St. Louis was dedicated on July 21. After the procession of the congregation from the former place of worship, a store at 1910 Biddle Street, Mrs. E. J. Lambur, president of the Ladies' Auxiliary for Colored Missions, which pledged $12,500 toward the building, cut the ribbon that barred the approach to the church; Chairman Theo. F. Walther of the Missionary Board of the Synodical Conference unlocked the doors; Transfiguration's pastor, the Rev. Wm. J. Seebeck, led the assembly into the new church and acted as liturgist; the Rev. John Fey, a former pastor of the congregation, preached the dedicatory sermon; Mr. Richard Martin, president of the church, acted as reader; Mr. Cecil Jackson of Holy Sacraments Church as crucifer and acolyte. A vested girls' choir, trained by the Misses Clara Thurman and Pauline von Behren, sang the introit, gradual, and Te Deum. A daughter of Mrs. Mary Baehler, who 43 years ago was instrumental in founding the church, Mrs. Louis Busse, was present with her husband as a guest. K. K.

Dr. W. A. Maier Accepts Home in Western New York

Presentation and dedication of a new home on the shores of Lake Ontario, a gift to Doctor and Mrs. Walter A. Maier by friends in Western New York State, took place on Sunday, Aug. 18, in the presence of an audience estimated at 800.

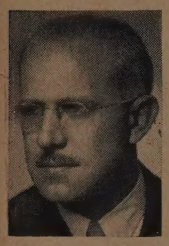
The service was conducted by the Rev. William H. Dallmann and the Rev. Herman Meier, both of Lockport, N. Y. A brief address was given by the Rev. Eugene R. Bertermann of St. Louis, director of radio for the Lutheran Hour.

Following the dedication, "open house" gave the visitors an opportunity to inspect the building and its spacious grounds. Facilities were also provided for picnic and basket lunches.

St. Louis Lutheran

The Rev. Carl T. Schmidt

who was appointed Director of Field Work at Concordia Seminary to succeed the Rev. Theo. W. Schroeder, was born in Galesburg, Ill., Dec. 12, 1905, the son of the Rev. Herman and Caroline (Mennicke) Schmidt. He attended Zion Parish School, Dexter, Iowa, graduated from St. John's College, Winfield, Kans., in 1926, and from Concordia Seminary, St. Louis, Mo., in 1930. He served the Magnetawan, Ontario, parish until 1934, Grace Church, Oshawa, Ontario, until 1942, when he entered the chaplaincy of the United States Army. He served at Air Force Installations in Texas until 1944, at which time he was sent overseas with the 12th Air Force in Italy. He also served with the Air Transport Command on the Isle of Trinidad. On Feb. 27, 1946, he received his discharge at Scott Field, Ill., as Major, O. R. C. Since his release from the service, he has been enrolled in the Graduate School of Concordia Seminary and the School of Social Work at Washington University, where he is working toward his degree of Master of Social Work. In 1930 Pastor Schmidt married Miss Viola Weiss of Bellefont, Kans. The Lord has blessed them with two children, Dolores and Elizabeth. K. K.



Carl T. Schmidt
EDWYN PORTRAIT

Group Discusses Church Music

The second annual Conference of Organists and Choirmasters, sponsored by the Pastoral Retreat Committee, was held at the Lutheran Retreat (Bowes Memorial) near Ossining, New York, August 12 to 16. Prof. Walter Buszin, head of the Music Department, Concordia Teachers College, River Forest, Ill., gave a series of lectures on "Choir and Organ Music" and on "Hymnology." Rev. Carl Bergen, pastor of the Church of Our Savior, North Bergen, N. J., lectured on the "Psalm Tones" and daily rehearsed the group in Psalm singing.

Twenty organists and choirmasters attended the sessions, fourteen from the Metropolitan area, two from upstate New York, three from Massachusetts, and one from Rhode Island.

The practical value of these courses was attested to by the interest and enthusiasm of the attendants. Practically the entire group registered for a similar conference to be held next year.

North Bergen, N. J. CARL BERGEN

Lutheran Church of Nigeria Gives £200 to Lutheran World Relief Fund

How God has instilled the love of fellow men in the hearts of His African Christians is shown by the action of the members of the Lutheran Church in Nigeria in their recent district conventions.

One of the items on the programs was a resolution presented by the Board of Directors to donate the money in the fifth and tenth anniversary funds to relieve the suffering of fellow Lutherans in Europe and Asia. What a thrill it was to see all hands raised when the resolution was explained to them and put to a vote. In all four conventions not one man objected. When told of the people dying of hunger and cold one man suggested bringing people here to Nigeria so they could have food and be warm. All the more gratifying to the American missionaries is the fact that the resolution came from the Africans themselves.

The members of our Lutheran Church are not wealthy. All personal desires were put aside, and *all* the money was given to help those who at one time helped to support the men who brought them the Gospel.

Our Lutheran Church in Nigeria is ten years old and numbers 75 congregations. NORMA KRETZMANN

Organists' and Choirmasters' Conference at the Lutheran Retreat, Ossining, New York
Front row, center: Rev. Frank J. Schultz Rev. Carl Bergen, lecturer; Rev. B. von Schenk; Rev. Prof. Walter Buszin, lecturer

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Ernest J. A. Probst (d. June 28, 1946) was born July 22, 1889, at Honey Creek, Mo., to Albert and Wilhelmine (Schreiber) Probst. He prepared for the ministry at Concordia and St. Louis, Mo. Upon graduation in 1911 he first served at Denver, Idaho, then for two years at Grace Church in Portland, and for fifteen years at Corvallis, Oreg. From 1933 until the time of his death he was in charge of the Wenatchee, Wash., parish. He served his District as a Visitor and as chairman of its Board of Support. On Aug. 3, 1916, he married Miss Clara Dehning of Gifford, Idaho, who with their six sons and two grandchildren survives him. His mortal remains were laid to rest at Wenatchee on July 1, with the Rev. Geo. F. Schmidt representing the Oregon-Washington District and the undersigned officiating at the burial service, assisted by Pastors P. Schaus, F. Zehe, E. W. Hinrichs, and A. Grabow. RICHARD A. TSCHIRLEY

The Rev. Fredrich William Huesner (d. Aug. 20, 1946), son of Chas. and Sophia (Nurge) Huesner, was born in Fort Wayne, Ind., on Dec. 8, 1878. He studied at Concordia College, Fort Wayne, and Concordia Seminary, St. Louis. Graduating in 1904, he served at Sisseton, S. Dak., for nine years, then in the Wilmot-Corona parish, S. Dak., until his retirement in February, 1945, when he moved to New Ulm, Minn. He was hospitalized on April 20, 1946, and died four months later. On Nov. 9, 1905, he married Miss Bertha Koosmann, who with four of their six children survives him. Funeral services were held in New Ulm on Aug. 23, with the local pastor officiating. The body was then taken to Wilmot, where a service was held in Christ Church on Aug. 24. The Rev. F. Wessler preached the sermon on 1 John 2:25, President Walter Nitschke spoke briefly in behalf of the South Dakota District, and the undersigned was in charge of the committal service in the local cemetery. L. K. MEYER

The Rev. Theodore Ludwig Norden (d. Aug. 20, 1946), son of the Rev. and Mrs. H. H. Norden, was born Sept. 3, 1879, at Hinckley, Ill. He was confirmed at Jarvis, Mo., and graduated from the Springfield seminary in 1907. He served congregations at Orleans and Hazard, Nebr., and Bonduel, Wis. After a season of ill health he took charge of congregations at Eagle and Hooper, Nebr. In 1941 he retired and removed to Fremont, Nebr.

On Jan. 16, 1912, he married Miss Christine Beerbohm at Wisner, Nebr., who with their four sons, one daughter, and three grandchildren survives him. He departed this life unexpectedly after an operation in St. Joseph's Hospital in West Point, Nebr., where he had been a patient for two weeks. Funeral services were held in Trinity Church, Fremont, Aug. 23. The Rev. Victor W. Hoffmann of the local church preached the sermon on 1 Cor. 15:10, and the undersigned acted as liturgist. His remains were laid to rest at Wisner, Nebr., where Pastor A. Bohlmann of West Point, Nebr., spoke briefly at the grave. AUG. L. WOLTER

Teacher Otto C. Tinner (d. Aug. 20, 1946) was born June 13, 1918, at Columbia, Ohio, baptized in South Euclid, Ohio, and confirmed in Trinity Church, Indianapolis, Ind. He graduated from River Forest in 1940, taught two years in Paullina, Iowa, two years in Yorkville, Ill., and one year in Mount Olive, Ill. The burial took place on Aug. 24. The undersigned officiated. E. WIDENHOEFER

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained:

Bartels, Wesley A., in St. John's Church, St. Louis, Mo., by Paul H. Hansen, 8. Sun p. Tr., Aug. 11.

Otto, Robert, in Bethany Church, Detroit, Mich., by Martin A. Haendschke, 4. Sun. p. Tr., July 14.

Schlecht, Hilton M., in St. Paul's Church, Wisner, Nebr., by O. E. Schlecht, 10. Sun. p. Tr., Aug. 25.

Ordained and commissioned:

Ryding, Eugene, in Trinity Church, Miles City, Mont., as missionary in Eastern Montana, by George E. Schubarth, 10. Sun. p. Tr., Aug. 25.

Ordained and installed:

Brack, Orlett, in Immanuel Congregation, Norton, Kans., by Edw. C. Schmidt, 9. Sun. p. Tr., Aug. 18.

Huber, Roland W., in St. Paul's Congregation, Wheeler, Ill., by H. E. Zimmermann, 10. Sun. p. Tr., Aug. 25.

Widiger, Arthur C., ordained in New Orleans, La., by A. E. Widiger, 10. Sun. p. Tr., Aug. 25, and installed in Zion Congregation, Schulenburg, Tex., by Alfred O. Rast, 11. Sun. p. Tr., Sept. 1.

PASTORS

Bartz, Herbert, as assistant pastor in St. Paul's Congregation, Royal Oak, Mich., by Otto H. Frincke, 10. Sun. p. Tr., Aug. 25.

Burk, Stewart A., in St. Paul's Congregation, Kingsville, Md., by Adolf J. Stiemke, 11. Sun. p. Tr., Sept. 1.

Hein, K. H., in St. John's Congregation, near Shawano, Wis., by E. L. Burfeind, 10. Sun. p. Tr., Aug. 25.

Hoffmann, Albert G., in Zion Congregation, Mount Pulaski, Ill., by Prof. C. W. Spiegel, 10. Sun. p. Tr., Aug. 25.

Jank, M. T., in St. Paul's Congregation, Fredericksburg, Iowa, by W. G. Nagler, 10. Sun. p. Tr., Aug. 25.

Janzow, F. W., in the Prince of Peace Congregation, St. Paul, Minn., by F. L. Oberschulte, 11. Sun. p. Tr., Sept. 1.

Meier, A. C., in Our Redeemer Congregation, Eureka, by J. F. Schnack and in Trinity Congregation, Roanoke, Ill., by W. E. Lichtsinn, 9. Sun. p. Tr., Aug. 18.

Moose, Walter A., in St. Mark's Congregation, Ruskin, Nebr., by K. H. Schaaf, 11. Sun. p. Tr., Sept. 1.

Motzkus, W. E., in St. Paul's Congregation, Wittenberg, Wis., by C. C. Streck, 10. Sun. p. Tr., Aug. 25.

Muehl, Richard J., in St. John's Congregation, Browns, Ill., by A. H. Wessel, 9. Sun. p. Tr., Aug. 18.

Pieper, Walter A., as assistant pastor in Trinity Congregation, Wyandotte, Mich., by C. J. Krahnke, 9. Sun. p. Tr., Aug. 18.

Siefkes, William, in Zion Congregation, La Moure, N. Dak., by William L. Krengel, 5. Sun. p. Tr., July 21.

Wachholz, C. J. S., in Zion Congregation, Elberfeld, Ind., by P. F. Plunkett, 10. Sun. p. Tr., Aug. 25.

Wolfram, Marcus, in Redeemer Congregation, Dickinson, in St. Peter's Congregation, Belfield, and in Redeemer Congregation, Grassy Butte, N. Dak., by Fred Riedel, 7. Sun. p. Tr., Aug. 4.

TEACHERS

Bangert, Arthur, in St. Paul's Congregation, Kenesaw, Nebr., by F. C. Rhode, 11. Sun. p. Tr., Sept. 1.

Bauer, Elmer, in St. John's Congregation, Cleveland, Ohio, by Walter J. Luecke, 7. Sun. p. Tr., Aug. 4.

Beccue, Otto G., in Trinity Congregation, Tinley Park, Ill., by Oswald Woelzlein, 9. Sun. p. Tr., Aug. 18.

Bendien, Le Roy A., in St. Matthew's Congregation, Chicago, Ill., by Theo. Siemon, 11. Sun. p. Tr., Sept. 1.

Brase, Walter, Cand., in St. Paul's Congregation, The Grove, Tex., by M. J. Scaer, 10. Sun. p. Tr., Aug. 25.

Brauer, Paul A., in St. Paul's Congregation, Decatur, Ill., by Alvin W. Mueller, 10. Sun. p. Tr., Aug. 25.

Buss, Walter A., in Zion Congregation, Leigh, Nebr., by E. C. Werner, 9. Sun. p. Tr., Aug. 18.

Enders, Phil. J., in St. Luke's Congregation, Ottawa, Ont., Can., by Alfred Dashner, 11. Sun. p. Tr., Sept. 1.

Gandt, Karl O., in Emmanuel Congregation, Fresno, Calif., by O. H. Reinboth, 10. Sun. p. Tr., Aug. 25.

Glaess, A. J., in Trinity Congregation, St. Joseph, Mich., by Louis Nuechterlein, 10. Sun. p. Tr., Aug. 25.

Heller, Herman, in Emmanuel Congregation, New Haven, Ind., by Herbert L. Wiese, 11. Sun. p. Tr., Sept. 1.

Hillger, R., in St. John's Congregation, near Beecher, Ill., by Carl F. Selle, 10. Sun. p. Tr., Aug. 25.

Krause, Adolf, in St. Paul's Congregation, Chicago, Ill., by Edwin H. Pflug, 8. Sun. p. Tr., Aug. 11.

Lillich, Melvin G., Cand. '41, in Trinity Congregation, Hebron, Nebr., by A. H. Mette, 11. Sun. p. Tr., Sept. 1.

Lisius, Gerhard H., in St. John's Congregation, Ashippun, Wis., by Walter A. Seidensticker, 8. Sun. p. Tr., Aug. 11.

Lohrmann, Hugo, in Bethlehem Congregation, Kennewick, Wash., by M. C. Kauth, 10. Sun. p. Tr., Aug. 25.

Luebke, E. A., in Trinity Congregation, Lexington, Nebr., by O. F. W. Pittack, 9. Sun. p. Tr., Aug. 18.

Mack, Martin L., in St. Peter's Congregation, Reedsburg, Wis., by Carl Schinnerer, 10. Sun. p. Tr., Aug. 25.

Marten, William C., in St. John's Congregation, Northbrook, Ill., by W. G. Fechner, 10. Sun. p. Tr., Aug. 25.

Meyerhoff, Herman, in Faith Congregation, Los Angeles, Calif., by C. W. Birner, 9. Sun. p. Tr., Aug. 18.

Moeller, David., in St. John's Congregation and in Calvary Congregation, Vancouver, Wash., by John Westendorf, 10. Sun. p. Tr., Aug. 25.

Muehl, Walter, in Trinity Congregation, Crown Point, Ind., by William J. Schepman, 10. Sun. p. Tr., Aug. 25.

Mueller, Kenneth, in Emmaus Congregation, Denver, Colo., by Henry G. Hartner, 10. Sun. p. Tr., Aug. 25.

Otte, H. W., in St. Paul's Congregation, Fairmont, Minn., by Otto F. Krause, 10. Sun. p. Tr., Aug. 25.

Pagels, E. E., in St. John's Congregation and in Calvary Congregation, Vancouver, Wash., by A. A. Schmidt, 10. Sun. p. Tr., Aug. 25.

Prahl, Henry W., in Trinity Congregation, Port Huron, Mich., by Otto H. Pfotenhauer, 9. Sun. p. Tr., Aug. 18.

Riekenberg, H. W., in St. Paul's Congregation, Coffeyville, Kans., by A. B. Senne., 10. Sun. p. Tr., Aug. 25.

Robinson, John W., in St. Paul's Congregation, Perham, Minn., by Aug. E. Agather, 10. Sun. p. Tr., Aug. 25.

Schuetze, Martin, in St. Matthew's Congregation, Westfield, Tex., by E. H. Sanders, 8. Sun. p. Tr., Aug. 11.

Schwark, Kenneth, Cand., in St. Mark's Congregation, Waco, Tex., by Pres. E. A. Heckmann, 10. Sun. p. Tr., Aug. 25.

Seefeldt, C. L., in St. Paul's Congregation, Grafton, Wis., by D. J. D. Schroeder, 10. Sun. p. Tr., Aug. 25.

Senne, Walter E., in Zion Congregation, Bay City, Mich., by H. A. Mayer, 8. Sun. p. Tr., Aug. 11.

Senske, Lewellyn, Cand., in Our Redeemer Congregation, Hutchinson, Kans., by George Kettner, 10. Sun. p. Tr., Aug. 25.

Steffens, Paul F., in Trinity Congregation, Cape Girardeau, Mo., by F. H. Melzer, 10. Sun. p. Tr., Aug. 25.

Stuenkel, Herbert E., in St. Paul's Congregation, San Francisco, Calif., by G. E. Kirchner, 10. Sun. p. Tr., Aug. 25.

Voigt, Harry R., in Concordia Congregation, Conover, N. C., by R. F. Lineberger, 7. Sun. p. Tr., Aug. 4.

Wassermann, V. C., in St. Paul's Congregation, Aurora, Ill., by W. G. Stallmann, 10. Sun. p. Tr., Aug. 25.

Wegner, Richard, Cand., in Immanuel Congregation, Danbury, Conn., by Bernard W. Janssen, 10. Sun. p. Tr., Aug. 25.

Wisch, Carl F., in St. Paul's Congregation, Rockford, Ill., by F. H. Brunn, 10. Sun. p. Tr., Aug. 25.

Witt, Arthur L., in Concordia Congregation, Columbus, Ohio, by W. Werling, 9. Sun. p. Tr., Aug. 18.

Anniversaries

Colden, N. Y., Redeemer Congregation (Arthur Kleindienst), the 25th, 10. Sun. p. Tr., Aug. 25.

Edgerton, Ohio, Zion Congregation (H. C. Meister), the 100th, 5. Sun. p. Tr., July 21.

Elk Creek, Nebr., St. Peter's Congregation (W. G. Nau), the 75th, 6. Sun. p. Tr., July 28.

Lanesville, Ind., St. John's Congregation (Omar F. J. Rau), the 100th, 8. Sun. p. Tr., Aug. 11.

Neudorf, Sask., Can., Trinity Congregation (F. A. Miller), the 50th, 9. Sun. p. Tr., Aug. 18.

Pleasant Grove, Mo., Immanuel Congregation (J. Schlichting), the 50th, 11. Sun. p. Tr., Sept. 1.

Raymond, Minn., Trinity Congregation (Martin Keller), the 50th, 1. Sun. p. Tr., June 23.

Conference Meetings

Pastors':

West Park Region, Oct. 1, 2, Dent, Minn. Oct. 1: 2 Thess. 3: E. Steinhorst. Marriage, Divorce, and Remarriage: O. Poellot. Casuistry. The Pastor's Do's and Don'ts in Community Affairs: W. A. Lorenz. Oct. 2: Examination of Interpretations of Rom. 16:17-18: K. Ansorge. Sermon (Luke 7:11-17): E. Bauman; reviewer: H. Sprengler. Most Recent Developments in Luth. Church Unity: A. Beck. Sick Calls: A. Agather. Sermon: E. Bauman, A. Beck. — A. A. DREVLOW, *Sec.*

East Park Region, Oct. 8, 9, Immanuel, Aitkin, Minn., Geo. Boyer, pastor. 1 Tim.: G. Eschenbacher. The Holy Trinity: J. A. Stein. Teacher's Call — Divine, Regardless of Sex? H. J. Boettcher. Youth for Christ Movement: R. E. Lehman. Harmony of 1 John 1:8 and 3:9: A. Hoff. Every Christian a Soul Winner: Wm. Petzke. Catholic Action: Its Organization and Implications: H. J. Krieg. Presence or absence to host pastor. — HUGH J. KRIEG, *Sec.*

Southern, Iowa District West, Oct. 8, 9, Zion, Atlantic, Iowa. Announce on form postal card. — W. A. OTTO, *Sec.*

Southwestern, English District, Oct. 15, 16, 10 A. M., Mt. Calvary, St. Louis. — MELVIN J. TASSLER, *Sec.*

West Missouri, Stover, Mo., Oct. 22 (9:45 A. M.)—24 (3:00 P. M.), St. Paul's, J. C. Scheddler, pastor, host. Presence or absence to local pastor. Particulars will be sent in conference program. — O. G. TIEMANN, *Sec.*

Pastors' and Teachers':

Northern Ohio, Oct. 23, 24, St. John's (Nottingham), Cleveland, Ohio. Opening session on Wednesday at 9:30; essayist: Th. Dorn. Essayist at Thursday joint session: Supt. Stellhorn. Members requiring housing must write the host pastor, Rev. W. Luecke. Preachers for Wednesday evening: O. Krueger, G. Naumann. — EDGAR V. TASSLER, *Sec.*

Announcements

Since Rev. E. G. Bultmann of near Jefferson City, Mo., has accepted a call to another congregation, he has tendered his resignation as Visitor of the California Circuit of the Western District. In his place we have appointed *Rev. W. H. Schwab* of California, Mo., as Visitor of the California Circuit of the Western District. — E. L. ROSCHKE, *President.*

Rev. Erwin E. Schroeder has been appointed Visitor of Circuit One of the South Minnetonka Conference to succeed Rev. W. A. Poehler, who has accepted the presidency of Concordia College, St. Paul.

Rev. R. C. Beisel has been appointed Visitor of Circuit Three of the South-Central Confer-

FINANCIAL REPORT, Receipts February 1, 1946, to August 31, 1946

From Districts	Budget Accounts	Relief in Europe & Asia	Army-Navy Collection
1. Alberta and Br. Col.	$ 2,951.68	$ 14,773.65	$ 1,045.23
2. Argentine	—	—	—
3. Atlantic	37,556.32	51,015.20	9,798.39
4. Brazil	11.60	—	—
5. California and Nevada	6,175.50	33,653.50	4,536.17
6. Central	136,654.09	137,900.86	38,968.94
7. Central Illinois	47,568.21	50,377.51	16,080.88
8. Colorado	5,383.32	15,100.60	3,870.20
9. Eastern	28,991.47	41,287.58	9,631.56
10. English	64,604.21	54,077.11	13,842.89
11. Iowa East	21,200.00	31,642.70	3,143.34
12. Iowa West	52,741.64	61,784.67	17,507.17
13. Kansas	18,603.19	52,416.81	13,930.29
14. Manitoba and Sask.	2,827.41	15,680.10	576.99
15. Michigan	100,619.67	81,726.96	11,042.54
16. Minnesota	88,764.30	102,220.46	24,122.65
17. Montana	1,566.00	6,327.55	1,554.35
18. North Dakota	8,231.76	22,761.33	6,189.53
19. North Wisconsin	49,646.04	49,583.89	12,358.96
20. Northern Illinois	126,174.37	148,419.77	11,768.48
21. Northern Nebraska	17,070.89	37,384.65	10,174.08
22. Oklahoma	5,876.08	12,948.19	4,369.95
23. Ontario	8,081.50	—	1,942.12
24. Oregon and Washington	11,009.92	46,173.88	10,261.43
25. South Dakota	5,358.48	26,379.11	6,171.62
26. South Wisconsin	81,162.33	78,563.56	21,023.73
27. Southeastern	13,123.14	18,684.20	5,072.48
28. Southern	9,197.59	15,101.98	2,819.78
29. Southern California	7,332.01	47,209.10	8,319.49
30. Southern Illinois	25,503.70	29,866.60	11,031.97
31. Southern Nebraska	18,891.67	46,530.33	12,394.46
32. Texas	10,695.45	37,363.39	11,362.40
33. Western	97,967.93	86,658.56	30,607.19
Total from Districts	$1,111,541.47	$1,453,613.80	$335,519.26
From L. L. L. Endowm. Fd.	29,173.72		
From Other Sources	46,837.04	71,874.74	2,859.02
GRAND TOTAL	$1,187,552.23	$1,525,488.54*	$338,378.28

* $17,302.66 was received last year, making a grand total of $1,542,791.20 for Relief in Europe and Asia to Aug. 31, 1946.

THEO. W. ECKHART, *Financial Secretary*

ence in place of Rev. E. F. Lorenz, who has accepted a call into the Northern Illinois District.

Rev. John Zimmermann has been appointed Visitor of Circuit Three of the Yellowbank Conference, since Rev. A. H. Fellwock has been elected to the Board of Directors of the Minnesota District.

Rev. Theo. Melinat has been appointed Visitor of Circuit Three of the South Minnetonka Conference to fill out the unexpired term of Rev. E. H. Spaude, who has accepted a pastorate in another circuit. — ROBT. G. HEYNE, *President of the Minnesota District.*

Sept. 11, 1946

Call for Nominations

The Board of Control of Concordia Seminary, St. Louis, herewith issues a call for candidates to fill the vacancy caused by the voluntary resignation of Dr. Paul E. Kretzmann. Each congregation is entitled to nominate one candidate.

The new professor is to be called for the Practical Department. He is to be a sound and thorough theologian, well versed in Dogmatics and the History of the Lutheran Church and is to teach in the field of Liturgics and related subjects and such courses as the faculty may assign to him from time to time. It is understood that the new professor, as all members of the faculty, must be qualified to assist with editorial work.

Not later than Oct. 23 all nominations and communications relating to the candidates should be in the hands of GEORGE W. WITTMER, *Secretary*, BOARD OF CONTROL, 3543 Pestalozzi St., St. Louis 18, Mo.

Nominations

Additional for the Professorship at the Springfield Seminary

Rev. G. H. Hentschel, A. B., Hobart, Ind.: Nominated by Immanuel, Courtland, Minn.
Rev. W. H. McLaughlin, S. T. M., Pittsburgh, Pa.: St. Paul's of Glen Burnie, Md.

The Electoral College will meet Wednesday, Oct. 2, at 10 A. M. at the Seminary in Springfield. — THE BOARD OF CONTROL, B. SELCKE, D. D., *Secretary*, 120 W. Monroe St., Petersburg, Ill.

Changes of Address

Pastors:

Amt, Paul G., 1937 E. Washington Blvd., Fort Wayne 4, Ind.
Bartz, Herbert, 508 Williams, Royal Oak, Mich.
Behrens, D. W., Grover, Colo.
Brandt, J., R. 5, Marshfield, Wis.
Bretscher, Paul M., Ph. D., Office: Concordia Seminary, 801 De Mun Ave., St. Louis 5, Mo. Home Address: 3 Seminary Terrace, N., St. Louis 5, Mo.
Brohm, Theo., Jr., 21 Danbury St., Oakland 3, Calif.
Brose, Lambert, 221 N. La Salle St., Chicago 1, Ill.
Bueltman, A. J., Box 138, St. Jacob, Ill.
Buls, Harold, Obot Idim, Uyo P. O., via Port Harcourt, Nigeria, West Africa
Buntrock, Orville A., Concordia Seminary, Jardine Estate, Hankow, Hupeh, China
Bussman, H. L., 926 Bridge Ave., Albert Lea, Minn.
Esch, A. C., Evansville, Ill.
Frankenstein, Kenneth F., R. 2, Chenoa, Ill.
Geffert, Melvin R., Crosby, N. Dak.
Gesch, Roy G., Brawley, Calif.
Graebner, Prof. Martin, D. D., 1280 St. Anthony Ave., St. Paul 4, Minn.
Hartenberger, A. A., *c. r. m.*, 712 Artesia Ave., Bellflower, Calif.
Hempel, E. Paul, *em.*, Nicollet, Minn.
Hennig, John F., 412 Silica St., Nelson, B. C., Can.
Himmler, H., Wenona, Ill.
Hoffmann, W. J., Steeleville, Ill.
Iben, Harold, 1288 Emerson Ave., Muskegon, Mich.
Johnson, John F., Jr., 816 E. Walnut St., Horicon, Wis.
Kluge, Arnold F., 2228 Lincoln Way, Ames, Iowa
Krach, H. F., 810 Petoskey St., Petoskey, Mich.
Krause, E. A., 2144 Salisbury St., St. Louis 7, Mo.
Krog, Carl E., 910 N. Hoyne Ave., Chicago 22, Ill.
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Lang, Marcus, 321 E. Lafayette, Fayetteville, Ark.
Lorenz, E. F., 2116 W. 21st St., Chicago 8, Ill.
Lueker, C. M., R. 2, Granite, Okla.
Meyer, Clarence G., Van Meter, Iowa
Milke, Oscar, 108 Elizabeth St., Millvale, Pittsburgh 9, Pa.
Moehring, Erwin, Strong City, Kans.
Moose, Walter A., R. F. D., Ruskin, Nebr.
Mueller, Herman W., Box 2015, Sweet Home, Oreg.
Mueller, Paul C., Itasca State Park P. O., Minn.
Oberheu, Gerhard, Olmsted, Ill.
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Ruthenbeck, L. H., Sherburn, Minn.
Saez, A. R., Valparaiso University, Valparaiso, Ind.
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Schmidt, E. S., Concordia College, St. Paul 4, Minn.
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Zorn, R. M., 2604A Eads Ave., St. Louis 4, Mo.

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Bleeke, W., Georgetown, Tex.
Brandhorst, A. R., 3109A Rauschenbach, St. Louis 7, Mo.
Braun, Clifford H., 1227 Otto Blvd., Chicago Heights, Ill.
Buss, Walter, Box 64, Leigh, Nebr.
Dierks, Werner E., 1006 E. State St., Fort Wayne 3, Ind.
Finster, H. C., 615 Veronica, East St. Louis, Ill.
Grabau, H. E., 3632 Holborn Ave., Detroit, Mich.
Graf, Waldemar T., 20825 Middlebelt Rd., Farmington, Mich.
Hinrichs, Erich, 3912 Ashland, St. Louis 7, Mo.
Juergensen, T. L., 310 E. Peankishaw, Paola, Kans.
Lassanske, Paul A., 2101 Aiken Ave., Cleveland, Ohio
Lohr, Paul, 923 W. Broadway, Anaheim, Calif.
Lohrmann, 216 Auburn, Kennewick, Wash.
Luebke, E. A., 211 E. Seventh St., Lexington, Nebr.
Mack, Martin L., 345 N. Pine St., Reedsburg, Wis.
Meyerhoff, Herman, 533 W. 104th Pl., Los Angeles 44, Calif.
Pohl, M. S., 116 Third Ave. W., Kennewick, Wash.
Rueter, A. W., 510 S. Chicago Ave., Freeport, Ill.
Scheer, R. W., 1343 Colfax, Grand Haven, Mich.
Schuetze, Martin, R. 1, Box 675, Fairbanks, Tex.
Schwausch, Alfred, 1224 Studewood, Houston 8, Tex.
Wegner, Richard, 77 Osborne St., Danbury, Conn.
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